Dibdin in his Typographical Antiquities gives only an edition of 1548. 17 Decem. Lowndes gives it under the heading Mass, but only in the edition of 1549. The Bodleian has the edition of 1548 and two copies of the edition of 1549, which are however different from the present in some minor typographical details, although they are dated exactly the same even to the day of the month. The present edition is the only one in which the authors name is given, and therefore it is most probable that it is the other issue of 1549 which is mentioned by Lowndes, as in this case he would have given it under the author's name.

There is a copy in the Lambeth Library, but of which issue of 1549 I do not know.

The copy of the titles of the other two editions are given on the other side of the page.

Edition of 1538.

A NEW DIA

LOGE CALLED THE EN-DIGHTMENT AGAYNSTE MOTHER MESSE

Mathew the VI

Every tre that bringeth not for-
the good frute shalbe hewen
downe and Caste in to
the fyre. Wherfore
by their frutes ye
Shall knowe
them

Edition of 1579.

A NEW DIALOGE CALLED THE ENDIGHTMENT AGAINSTE MOTHER MESSE

Mathewe VII

Every tre that bringeth not forth
good frute, shall be hewen
downe, and cast into
the fyre, wherfore
by their frutes
ye shall
know
them

Ex libris Edg. Duff.
S. coll: Wadh: Oxon.

A new Dia-
LOGE CALLED THE EN-
dightment against
mother Messe.

Mathew. vii.

Euery tre that bringeth not forth good frute shall be hewen downe, and caste into the fyre, wherfore by theyr frutes ye shall knowe them

By William Punt. p. 351.
1549. as. p. 353.

FOR What so euer ye haue spo
ken in darknes, that same shall
be heard in the lyghte, and that
which ye haue spoken in the eare
eare in secrete places shalbe prea
ched Euen on The toppe, of the
howse.

Luke the.xii.

YF ANY man worshippe the
beaste and hys Image and re-
cepue his marke In hys forhead
or on hys Hande the same shall
drynke the wyne of the wrathe of
God whiche ys powred In the
coppe of his wrath and he punyl
sheth In fyre and brymstone be-
fore the holy Angells and before

John revelacion
xiiii. Chapter.

¶ THE NA-

mes of the ſpeakers in thys endyght ment. Endictment

Goddes uuoorde the high ludge.
veritie and knou ledg hir accuſers.
tuiſdome the ſer geaunt.
daniell the crier.
The true ſe Apo ſtles panled on a queſt of hir
The ouerſeers of hir.
uendicta dei and finall deſperatiō
Mother Meſſe, and her ſuerties.
maſtre Couetus.
maſter ſtifnec.
Antipus the lai- ler.

A NEVV DIALOGE CALLED the enuyrement ag aynst mother melle

Verite beginneth

BRother knowledg cā ste ȳ tell me what newes ys now abrode among the people concernig gods worde. knovledg brother verite Jhere no newes but ȳ it shal florysh accordīng to gods wil for any thing that Jcāne perceyue. verite But as Jvnderstād de brother knowledg there is manye people offended wythe it that it shold be so, knouleg. Al though thei be offēded brother verite yet it is but a foly to spurn agaīnst ȳ pricke verite But as Jvnderstād for that that the heauenly father hathe not plantid shalbe pluckt vp

vp by the rotes & cast into hel fire
yet they haue no grace but repine
at that thynge ỹ wyl not be. knou
What remedi brother verite seig
they wilbe obstackle agaynst the
truthe. verite. Yes brother know
leg ther is remedy it is your part
to preache vnto them the verye
with ameke spryte & yf eany man
be ouer takin of a faute, as saint
paul saith i ỹ. vi, to ỹ galatheans
you, which are spyrituall informe
him with a meke spryt, & consider
thyne owne selfe. That thou be
not tempted so well as he. knouu
brother verite I haue pched vnto
them the true word of god, as the
lord hath taught yt me, & I haue
traueled from contre to contre w̃
moch pales & persecuciõ for christ
esnam sak & I haue also declared
ther abhominacõ & filthy doctrie
vnto them desyring them gentlye

to leue it, & cleaue vnto the verite
and I haue also prayd vnto ꝯ lord
to open ther blind hartes, that the
true knowleg of christ might enter
in, vpon the which brother verite
I thanke my lord god, whome I
haue serued fro me my youthe
there haue ben some that haue for
sakyn ther abhominacion & haue
receyued the veryte of Christe cō-
trary wylle there haue bene other
that haue ben stypheneked wyth
stondig the verite wt persecucio &
murder, oh brother verite the lord
is mi Jug I haue preached vnto
thē ꝯ swet pmise & ipuely doctrin
of Jesu christ wt as gentyl a spirit
as hart may think declarig vnto
them, ther abhomination & fylthi
doctryne, yet will they be stynec-
kyd phariseis styll, but nowe I
thank my lord god ꝯ sercher of al
secretis, that it hath pleased hym
to

to Inflame our noble kig w̄ his
holy ſpyrite by the whiche hathe
contrarie to ther myndes plucked
[illegible]e the greateſt part of there
abhominable Idolatrie intendig
no leaſſe by godes grace, thenkoꝛ
to rote it vp al by the hard rotes
how be it bꝛother bertie I wyll
ſhew you ẏ ther is on e abomina
cō ẏ ſittith ſoꝛe in mens cōcieēce
that we muſte ſee a remedye foꝛ
foꝛ the Goſpels ſa ke, which ys ẏ
mother al myſchefe, & the abomi
nacō of deſolatiō Verie whi bꝛo
ther knowleg wha t is hir nāe cā
you tell knovledg yes truely hir
nam is as I vnderſtand mother
melle a womā that hath bꝛought
the peopl e into a deueliſhe trade
verie wherī & i what trade hath
ſhē bꝛought thē I ꝓray you tel me
knottulye ſhe hath bꝛought thē i

such a trade that she hath set her
selfe in the seate wher the lyuing
god of heaue̅ should sit mooz ouer
bzother verite she dauncē her self
ke to be a god of gods ye and mo
ze then a god, foz wher as God is
the omnipotent father of heauen
and the euerlasting god without
beginnig and without endynge
the creatour of heauin and earth
& al other thinges wherbi he can
not create him selfe yet wyl th ys
blasphemous mounster make the
people beleaue that she can cr eat
& make god wher as god cā not
make him self foz he hath ne ther
beginning noz endinge Also bzo
ther veritie she saith she can deli
uer the self soules that hath bene
long pitouslī punished in the pai
nes of purgatozi frō ther paies
& tozmentes mooz ouer she saith
she can make fayzs wether & rai
ng

ne & heale al sickenes & bring dap
ned soles out of hel also she saith
she can purchase remission of sin=
nes bi the offering vp againe of
Christes bodi and bloud & cā wh
fiue wordes make both god and
man wherby she wold make god
partiall a lyer & no god which is
plain hereti treasō & traiterli spo
kē forbi her saing god cā be no
god without her help wherbi she
wold take the croune and ho nor
from god and set it vpon her self
and furthermore she teacheth the
people with her filthi doctri nes
subtil continuance making them
beleue. ỹ excepte they do heare &
se her plai in her iugling garmē
tes and that in ỹ morning e uery
day thei should not prosper nor go
forward in ther b usines wher a=
bout thei go also wher as I with
the doctrine of Jesus Christ had
brought

a lewe to the true knowledg. she
hath wt hir fylthi traditions and
wicked lawes compelled the wyth
persecution and cruelte, to falle
from ꝑ verite & to cleaue vnto hir
filthy doctrine, & yf ther were ea-
uy that wold not deny Jesu chryst
te but sticke to his houlsom doc
trine they shold straitt ways with
cruell persecucyon suffre deathe,
wherfor yt is tyme she where rot
ted out from the chrystiance and a
rested of treason, thefte and mur-
der, as she hath deseruid no leasse
verite wel brother knowleg seing
it is as you haue spoken I wold
desier you to go to mi brother wil
dome ꝑ Sargēt desiring him er
nestly to make a narow serch for
hir, & tach hyr of treasō theft and
murder knobrother verite it shal
not nede for he comith ꝑder my
think verite truly he doth indede

knou

knouv. what brother wisdome a-
wo3de with you I pray. vvisd. sir
what is your plesur ỹ you wil ha
ue wt me knouv. brother wisdome
my brother berytc & I doth stray
tly cõmaũde you, to tach mother
mesle of trealõ theft & murder, &
lay hir fast i newgat ỹ she mai be
fo3th cõmig at al times. vuisd. sir
it shalbe don by ỹ grace of god wt
al mi hart wt as moch spede as I
may. verit. I praye you brother
wisdom let it be so. vuisd. brother
knowleg I pray you where is hir
most abydig & comẽ trade where
I maye lay wayte fo3 hir. knovv
brother wisdõ hir most abidig is
at pouls church o3 at ludgate in
fait martens ỹ sh & if you chance
not of hir there walke vnto saint
pulchers church and if you loke
well you shall fynde hyr in one
of those places withe oute fayle

And ỹ knot go to sainte donstons in the west and ther you shal haue hir a-mong. hir frendes.

uuisd. Well brother knowledge
seing it is your mynd & my bro-
the verytis to gether I wyll do
my dyligens as moch as I may
uerit. ye & ye desyre you hartelye
to do so. uuisd. Sir it shalbe don
knou. Brother verye I haue no
dought but that he shal take hys
tyght wel al though it belōg first
Wherfore I besech ȳ lord be his
spede. uerit. Amen I pray ȳ lord
uuisd Wother messe I charg you
i the kinges name to delyuer frō
you your honor & I tach you here
in ȳ king of heauens name of tre
alon theft & murther. Messe. whi
thou lurden, who made ȳ so bold
to tuch me, thy fingers shal rot of
uuisd. No no Wother messe ȳ wor
ld is not now as it hath ben, it is
not your Cātterd doctrine ȳ shal
make me leue of houlde therfore
be cōtent & make nomore ado but
come

come pour wayes wᵗ me. Mes. why
I pray pe you syr what be you, and
what is poure name ẏ you haue ā
auctority te to take me for ẏ thige
ẏ I ā not gylte in. wisd. truly my
name is wisdō, I ā an officer ap-
pointed to ẏ hcuēlte king to serch
out all wickednes, Mes Nay then
I haue serued a good saint in de-
de am I at this poit now I pray
pou master wisdom who is my ac
cusers, wuis, Truly pour accusers
be these Veritye and knowledge
mē of a godly vnderstāding. mes
veritte ā knowleg [illegible]yea truly
mess. nay then mary I am lyke to
suppe my porey in newgat, well
master wisdom seing it is so as pe
haue spoken what remedy but I
wold desire pou this I know wel
sergeaunts be good fellowes and
for monet wil do a plesur at a ned
wherfore if pou wyll let me scape
now

now at this time I will geue you
for your gentlenes the choyse of
thre thinges. Vvyf. what thinges
be these I pray you hartely, Meff.
mary that be these a bischoprycke
a benefice or a C.li. to drinke whe
ther of these thre thynges ye wyll
Vvyf. Well if I take any of them
who shalbe your suerties that I
shall haue it, Meffe, By the masse
yf you woulde be so muche my frē
de, I dare say yō should not lac
ke as long as you lyue. Vvyf. nay
but I think it best to be sure of it
for any trust to anye of your frē-
des, wherfore if ye will put me in
suerties I wyl tel you part of my
mynde what I wyll do. Meffe, wel
maistre wisdom seing there is no
remedy you shal haue for my suer
ties, M. strisnec & M. couetous ȳ-
se be substanciall ye know very
well and I dare say they wyl not
se

ſe me caſt away for a lytle for they
be my very frendes and you may
be ſure of this that if theſe twayn
Cobbes ſpeke vnto me there bee
a greate ſort more in corners that
will put to they, porepon that lo-
ue me full well I thank the whē
fore maſter wiſdom ſeing you ha
ue ſuch ſufficient ſuerties I truſt
you wyll let me go. Vviſdom. nay
truly we depart not ſo as for theſe
they be not the menne that I will
truſte vnto nor none ſuch as they
be but now I know who is your
vpholders let them take hede or
els they are lyke to knyt the knot
that you ſhall knitte. Meiſe. whye
is the wynde in that doore nowe
mary then I am ſory that I ha-
ue ſayde ſo mutche. Why what
wylye do with me then. vviſdom
Trulye fulfyll my maſters com-
maundemente and carye you

to

to Newgate, and laye yowe taske theare. Messe, By the Masse I haue fisshed well nowe in deade, whye cannot these two honest me before named bale me out it nede be, Vvisdom. No verelye no suche as they be but if ye bringe honest men to me that loue GOD and hys woorde, and wyll be bounde for youre forthe commynge at all times I am contcut to let you go elsse not, Messe, Naye then I am lyke to goa in deade: Well Walter Sergeaũt I would desyre you of charitie to let me goo for GODS sake yf yowe wyll not let me go for non other mans sake, Vvysdomme No Noo Mother Messe I know it is not godes wyll that I shoulde do anye suche Charitie, Messe. Noo ps, Vvysdomme. Noo verelye [redacted] Then doo wyth mee what

what ye will vuisd. come on your
wais you shal go with me, Messe.
I am not very wel content vuisd
what sayeste thou. Messe. Marye
I say I am very wel content vuis
antipus I do cõmand you in the
kigs nãe to lat this womã fast in
newgate that she maye be forthe
comnig to morow at ꝑ Sessiõs
house. Antipus. sir it shall be don
with all my harte Vuisd loke that
you do so ꝛ make hir sure. Antip.
mother messe I ãsorye of your trou
ble Messe. what remedi. Antip. sr
erly I can not tel but yf I could
I wold but suche fare as I haue
you be welcome to it as longe as
you be here Messe sir I thank you
hartely Vuisd Brother knowledg
ꝛ verite you must be at ꝑ sessiõn
house at viii. of the clocke to mo
row to put your inditmẽt agaist
mother messe. knou. and I praye

you brother wyldome haue you
gotten hir. vuisd. I verely that I
haue knou now the liuing god be
prayed we wil not kayl by the gra
ce of god but we wil be there gods
vuord the Iuge. Inquere daniel if
there be eanye man that hath any
matter to be intreated of this dail
this Sessions house let him brige
it in & enter it & he shalbe heard,
dany. yf ther be any that hath ani
matter in this sessions house, let
him enter his accion for my lorde
iuge, is ready to heare it Iuge. da-
nyell call forthe that woman ther
danye. mother messe stande forthe
at the bar here. Messe here mi lord
danie houlde vp your hande Iuge
cal forth the queste danyel danie.
oooo yes al the that be charged
of the queaste of mother messe inl
lord commaundethyou straytly to
apeare at yᵗ ure callige in payne
of

of hys hey displeasure. oooo. yes
Simon peter & andrew comforth
& apere at your calling Ans. heare
my lord. Dany. James zebede and
John his brother cō forth & apere
at your calling Ans heare my lord
Dani. phtlip & bartlemew cō forth
& apeare at your callig Ans. heare
my lord dani. thomas & mathew cō
forth & apeare at your callig. Ans
heare my lorde dany: James and
thadeus cō forth & apere at your
calling. Ans heare my lord. Dany
simō of cane & mathias com forth
& apere at your callig Ans here mi
lord. dany. stand forth heare all yi
and harkenne what shallbe layde
to this womans charge. Peter we
wil my lorde. Aug. Danyell make
a crye to knowe whether heare
be eany that haue eanye thing to
lay to this womās charg ye or no
daniel, yf they be eany mā y hathe

eany thyng to lay to this womās
charge, let hym entir his matter
for my lord Juge is readi to here
it. knou. my lord heare is a womā
that hath committed open treson
theft and murder. Iug. howe saist
thou woman why answerest not
ꝑ to thy complaint Messe. my lord
I do deny it, they are not able to
proue it nor no such thigs as thei
laye vnto my charge. Verite. & it
please you mi lord that thing that
my brother knowlege hath layde
to hyr charge ys true and we are
able to proue yt, Messe, Where in
haue I cōmytted this opē treason
theft & murder that you lai vnto
my charge. I am she that hath bē
of a long continuaunce institud &
made bi christ and his apostles &
approuid by diuers holy doctors &
for the space of this. vi C. Yeares
I haue ben takē halowid amōg-
the

the cheakest as a woman mooste
necessarie for the peoples saluaty
on and seing that I am spirytual
and allowed by so many holy fa=
thers ordeyned by the holy scryp=
tures and aproued by diuers ho=
ly doctors, my think my lord you
should not alow ỹ accusations of
these two men but punish them ỹ
other moughte take an ensample
therby. Knoūul My lord it it plese
you to heare my brother bertie &
I we wyl proue ỹ thing true that
we haue laid vnto her charge for
wher as I sayd that she is a tray
tour it is tru my lord by her own
wordes, for where as paule sayth
in the. x. to the Hebrewes that we
are sanctified by the offering op
of the bodye of Jesu Christe ones
for al, yet this blasphemous mon
ster is readi dayly wt her priestes
ministring and oft times offereth

one

one maner of offerings which cã
neuer take away sinnes but this
mã Jesu Christ the sonne of god
when he had offerd for sinnes, o
ne sacrifice which is of valew for
euer sate him downe on the right
hand of God and from henceforth
tarieth tyll his foes be made hys
fotestole for w one offering hath
he made, parfect for euer thẽ that
are sãctified, & thus we be taughte
in sait Paules doctryne therfore
it is not for vs nor no other crea-
tur to beleue this wicked womãs
doctrine for she saith that she can
offer vp the body of Christ euery
day to take away sinne whiche is
blasphemie and treason for saynt.
Paule saith in the. vii. to the He-
brewes that he dyd that ones for
all when he offerred vp him selfe
wherbi bi hir doctrie she doth cru
cify Christ euery day anew which
is

is to be knowen ꝙ though ꝑ she is
a bitter enime to god ꝙ his worde
ye ꝙ amoze worle trattor thē was
Judas which betraied thrise for
Judas whē he had once betrayed
hi ꝙ deliuered him in to ꝑ handes
of his enimis ſtratt way he knew
he had done wyckedly ꝙ thzough
diſpaire he went and hanged him
ſelfe, but this traiterly woman is
not contēt wᵗ crucifieng him once
or twyſe aday, or one day, but ſhe
wil crucifi hi dC times euery dai
in the yeare ꝙ thinke yt al to litell
ꝙ not onely that but ſhe cauſeth ꝑ
people to beleue wᵗ cruel perſecuci
ō ꝑit is neceſari for mās ſaluacio
ꝙ thus Jpzous hir no leſſe then a
tretor, wᵗ doth crucifi chriſt anew
alſo athek which robeth god of his
honor ꝙ as for murderig ſhe doth
not oneli ſle thē wᵗ hyr damnable
doctzine to go from ꝑ truth of our
ſalua tion

saluation vnto her false doctrine
to oure condempnacion but also
all them that woulde not beleue
it to be trewe and stycke to theyr
opinion wyth cruell persecutyon
suffered death, As Rychard Hen
ne, Roberte Kyng, Johan Debin
ham, Nycolas Warthe Thomas
Sarie: Thomas Hittō Thomas
Bylney Richard Bilseide vō Teu
kelbery & colyns. William Letō
George bainham Jhon frith Jhō
Lābert Willyā Tindale Robart
Barnes vō Gerard & Jerō & rbC
more ỹ she hath shed of innocent
bloud & bi this Jproue her a trai
tor a theefe & a murderer & Jā su
re your lordship wyll not say nay
vnto it. Iug, no truly ỹ J will not
if it be so how saist thou womā is
it so speake. Messe my lord if it ple
se your lordship in dede J offer a
sacrifice for the sinnes of ỹ people
and

& for al sykenes diseses & euil chaūnges and for fater wether & rain which is christes body & blod but they can not proue by, ỹ. that I am neither traitor, theefe nor murderer for the scriptures beare me in that that I do know. Why Esay the prophet in hys fyrste chapter saith ỹ the lorde doth abore poure Sacrifice euen at his very herte and wyl you compel hym to take it whether he wyl ye or no. and yf he had delighted in sacrifices as Dauid sayethe in his miserere I woulde haue geuen it the Lorde but thou delightest not in none sacrifice lorde here Dauid declareth howe he hath no pleasure in them which is sufficiēt inough to proue you false in that point, and wher as you say that the scriptures beare you in it, I pray you in what place of scriptures do powe beare

bear your selfe I could neuer rede
that there was any mes in christes
noz his apostles time. Messe' Noo
what though the name be not me
cioned in the Scriptures yet the
thinge it selfe is mencioned there
foz in me is Christe him selfe in ȳ
foz me of bread and wine made bi
such wozds as is taken out of ȳ
scriptures which Christ lefte foz
vs as in Mat.xxvi. Mar.xiiii. &
Lu.xxii. And also paul declareth
in the.i. epistel to ȳ Coz.xi. chap
wherin he saith ȳ the lozd Iesus
ȳ same night in which he was be
trayed toke bread and thanked &
brake & said, take ye & eat ye, this
is my body wich is brokē foz you
now then if Christ doth say, thys
is my bodye wyll ye saye it is not
his bodye. veriti. No verelye that
I wyll not but yet my lozde shall
eightly knowe both thou and thy
doctryne

doctrine to be falſe ſuperſticyon,
for wher as ỳ ſaiſt ỳ chriſt is in ỳ
in ỳ forme of brẽade & wyne after
the wordes ſpoken taken oute of
ſcriptur which is as moch to ſay
hoc eſt corpus meum thys ys my
bodi, truth it is, ỳ Chriſt ſaid this
is my body, but firſt you ſhal know
we ỳ when chriſt ſate among the
twelue apoſtles, hauing the body
ỳ the virgin marie bare, & ỳ ſame
bodi ỳ the virgin mary bare: tok
ỳ bread in his hand, gaue thãkes,
brake it, & gaue it to his diſciples.
now, ye ſhall know, that the ſcrip-
ture ſaith, that Jeſu chriſt became
in all pointes lyke vnto man, ſa-
uinge ſinne, nowe I recken, that
one mans body, can be but in one
place at oone time, howe thincke
you mother meſſe. Meſſ. I mary ỳ
is true, a mans bodye can be but
in one place at one time in dede.

verite

verytie. Well then when the Dy
ſcyples had receyued the breade
of the bodye, that the Vyrgynne
marye bare, where was that bo-
dye then, had they Eate it vp, or
was it ſtyl preſente before them,
Meſſe. No, theye had not eate it
vp, but it was ſtill preſent before
them. Veriti. Well then, That
ſame bodye after it had Suffred
death, and roſe agayne, yt aſſen-
ded vp to heauen, and ſet hym do
wne on the ryght hande of his fa
ther, & there tarieth tyll his foes,
be made hys fote ſtole, nowe that
bodye is in heauen you wyll gra
unt me thys. Meſſe. I verely, ỹ
is true. veryt. Howe chanſe it the,
that you wyll make the People
beleue, that ỹ Subſtaũce of bred
and wyne, is turned frome hys
kynde, vnto the verye Bodye of
Chryſte that the Vyrgyn marye
bare

bare after these woordes spoken,
thys is my body, not that onelye,
but you make thereof a sacrifyce,
for the remission of sinne, both for
quicke and dead, whiche is great
blaspheme, to the bloud of Christe,
& they that woulde not so beleaue
should suffre moost cruell payne
& death, wherby ye haue crucified
Christ anew in his membres, being
no lesse then a murtherer & a thef
& robeth God of his honour. Mes
why sir God is omnipotent. verie
ye verely that is truth. Messe. Why
then he mai do al thinges, & seing
he is almighty, speakig these woo
des, hoc est corpus meum, this is
my body, why shold we then be re
pugnante against the truth, &
saye, that yt ys not hys Bodye,
where as he sayth hym selfe that
it is his bodye, and this I am me
lure of, my Lorde, that all theym

that

that loueth me, ad he that is, is in me, which is God him selfe, as I knowe there is a greatter meany bothe they wyll saye no leasse, but that I am ordeyned of God and that in seing me, they see god him selfe, which made them, and dyed vpon the crosse for thē al, & if thei receiue me, they receue their maker, ỹ body of Christ, flesh, bloude & bone, as it hanged on the crosse, and thus al them that fauoureth & loueth me, wyll beleue no leasse. Iuge. why I perceaue now ỹ hast spoken against god & his woorde heresy, an blaspheme. Knouuledge I truly my lord she would make ỹ woorde of God of noue effect, for by her saying god dwelleth in tēples made w̄ stonye, & she techeth ỹpeple to beleue no les thē so Me why my lord seing ỹ I ā made bi god, & his apostles ordened to be

maus

mās saluation, I thinke there is
no man ỹ loueth me, but wil say ỹ
wher as I am, there is God, for ỹ
scriptures ꝓphesied, that messias
should come, which should saue ỹ
people, & I am she, & my abidi ng
is in Temples of stone, whiche is
gods tẽple, so wel as mine, for lo=
ke whete as I am, ther is he. know wel g. c.
Wht the womā of samaria ꝓphe
sied messias to be a he & not a she
wher as she said, I wot wel messi=
as shal com, which is caled christ,
whē he is com, he shal tel vs alto=
gether: here she calleth him a he, &
not a she messias, & where as you
saiỹ god dwelleth in tẽples made
of stone, you shall know ỹ s. steuē
saith, that god dwelleth not in tē
ples made w handes, also s. Paul
saith, no leasse to the xvii. of thac-12
tes, ỹ god which made the world,
and al that are in it, dwelleth not
in

in temples made with handes ne
ther is worshiped with mens hā
des as salomon saith in ỹ thirde
boke of the kinges the vi. Chap.
that he builded hym a house, how
bett he that is hyghest dwelleth
not in the tẽples made whādes,
as sayth the prophet Esay: Hea-
uen is my seate and the yearthe is
my footestole what house wyll ye
buylde for me saithe the lorde or
what place is it that I should rest
e in hath not my hādes made al
these thinges: now this blasphe-
mous woman doth cause the peo
ple to beleaue that he dwelleth in
temples made wyth handes caus-
sig ỹ peple to take hir false gods
for the liuing god where as these
honest men doth witnes ỹ cōtrari
which is sufficiēt inough I trust
my lord to proue hir falle i ỹ poit
e where as she sayth my lord ỹ he
that

that receiueth her after the conse
cration meaninge the breade and
wine two false Goddes receaueth
the body of Christe flesh bloud &
bone but after suth a fashyon to=
the Jewes the woorde of GOD
in the.vi.of Johan when he said
the bread that I wyl geue is my
flesh whiche I wyll geue for the
lyfe of the world now the Jewes
toke it grossly and stroue amonge
them selues saying, how can this
fellowe geue his flesh to eate as
doth thys woman these wōordes
of Christ this is my body taking
the bare letter nothing cōsidering
the closing vp therof where as he
saith so ofte as you shal eate this
bread & drinke of this cup ye shal
shew the lords death til he com &
if he be ther as thys woman saith
as I know he is not, let this nam
Sacrament be cleane abolished

for he maketh it but a signifycacio
of the deathe of Christ & not christ
hym selfe but rather you must pro
ue the Scripturs false which cal
lethe it a sacramente or els proue
your selfe to be the Antichrist that
Christe byd vs beware of whiche
shuld exalte hym selfe in the state
wher the lyuing god shold sit, whi
ch is mannes conscience ād these
to be two false gods which you say
ps the lyuing god and if the scrip
turs be tru you be a traitor a thef
& a murderer & if they be not true
approue them your selfe. Masse. syr
I can not deny but that the scryp
tures be true. [illegible] then thou con
demnest thy selfe acknowledging
by thine owne wordes to be guilty
in that these two honest men doo
lay to thy charge. Peter. my lorde
yf it please you the accusations,
of these two men is tru and she is
gylte

gylty in the thinge that they laye
vnto her charge, wherfore my lor
de it shall not neade to panyell a
quest of her for she hathe condem
ned her selfe. by her owne wordes
& all we twelue brethetn wyll gra
unt therunto no teasse. Iuge. wht
what thincke yee is she gylty or
vngylty. Peter. gylty my lorde &
if it please your lordshyp or anye
other man to loke in the, vt of ba-
ruc the prophete you shoulde kno
we wether she or that ꝑ is in her
be a god ye or no. Iuge, wel womā
by the worde of god thou art con
dempned vnto deathe for treason
theft and murder and seing thou
arte so thou shalte dye the death.
Stifnec. my lord my brother coue-
tous and I wold desyre your lor-
deshyp that you would be so good
as to let her go vnto the place frō
whense she come fyrste. Iudge. No

that she shal not for it may chãce that she maye do much harme in the waye as she goeth. Stifnec. my lorde if it please you to let two honest mẽ to ouerse her my brother couetous & I wylbe glad to beare their costes what soeuer it be. Iuge. Well at your desyr she shal go but ye shall be bound vnto me that you shal se her conuted ouer Stifnec. My Lorde that we wyll wyth all our hertes but we wold desire your lordshyp ỹ you wolde be so good lorde as to let her continue till the parliament be past, and then will we see this your cõmaundemente fulfilled. Iuge. well I am contente that she shall abide with you tyl the parliament be done then vendicta dei and fi nall Desperation shall haue the ouersetng of her to se her conuted to her father the pope again, and

for

for thy part benedicta dei, se thou
that she traueleth with much pai
ne and persecuctō and let not my
wrath neuer depart from her but
hang thou still ouer her heade for
euer & let her neuer haue no pros=
peritie but always in sorow and
care and see that she creapeth not
in no mans house in any wyse as
I know she wyl, if thou take not
good heade therfore, wayte nar=
rowly vppon her and specially a=
boughte Paules amounge hyr
frendes there, and Ludgate and
sayncte Bulkers, and se that she
carieth wt hir, her two brother su=
perstition and Idolatri, and for
thy parte Finall desperation, so
that she be brought to her iour=
neys ende with ought succour or
comfort and that she neuer retur=
ne againe wyles the world indu=
reth but always to abyde in vn=

comfortable paine as a thing des
perate of all comfort neuer to ob=
taine mercye Final. My lorde ben=
dicta dei and I shall se this your
commaundement fulfilled vnto
the vttermoost. Iuge. I praye you
hartely do so and take her w̄ you

NOw gentle audience where
as I haue withe iuste cause
condempned this mounster
by gods word perceauing no les=
se then that she is the abhomina=
cion of desolacion and the greate
babylon the mother of whoredo=
me and hath set her selfe in the se
te wher God should syt as saynct
John saith in his reuelacion the
xvii. Chaptre the waters sayth ye
Angel vnto saynct John which ye
saweste wher e the whoore sitteth
are people and folke & nacyons &
tonges and in that seate shoulde
the lyuing god sitte, whiche is in

mens

mens conscience and I persetue ℓ
she hath taken the honor vnto hir
selfe, whyche shulde be due onelye
vnto the lorde I can do no leasse
of conscience but Juge hir a thef
wytche robithe god of hys honor
not onely this coulde satisfye hyr
wycked deede, but she hath caused
the people wythe hyr doctryne to
beleaue that she was the lyuynge
god, and a mediator betwixte the
father of heauen and them to pacif
fye his wrathe, where as sayncte
paule saithe in the .ix. to the hebru
es that it is chryste that pacifieth
hys fathers wrathe and not that
he is entred into holy places that
are made wythe handes which ar
but similitudes of tru thingꝭ but
he is entred into very heuē for to a
pere now i ꝑ sighte of god for vs
not to offer him self oftē as thys
woman dothe, making the people
to beleue that she offerith him vp

euery day a sacrifis for the quick and the dead to take awaie sinne wher as saincte paule saithe in the vti. To the hebrues that he dyd ꝑ once for al whē he offerid vp him selfe, and in the. ix. Chaptre folowinge saith saincte Paule wythe often shedinge of blode ther is no remissiō of sinne by the whiche by hir doctrine she crucifyeth chryst euery day anew, and not onely in hir doctrin but also she ꝑsecuteth him a fresh in his faithfull membres ꝑ they wold not beleaue hir false doctrin, & tak hir to be their god by the whiche she ys a traytor & murderer a ꝑ thing ꝑ is left vnto vs for a memorial of the death of chriſte and a worthy sacramente of the bodye and bloude of Jesu Chriſt she sayth it is god hi selfe the bread and wyne I meane two false goddes causynge the

people

peple to do homage & worshyp vn
to them, wher as christ bad them
eate it and drink it and not to wor
shyp yt to make ther of a god I co
uld bryng In dyuers pointes of
Scriptur to proue the falle gods
and playne Idolatrye to worshyp
them, but I dyffer yet vnto the
nexte tyme, desyringe all christen
menne to beware of thys wycked
spryte for she is the rosse colored
whore that saincte John spake of
In hys reuelacyõs the. xvii. chap
which is ful of blasphemethat the
kings & habiters of ỹ erth haue
dronk of ỹ wine of hir fornicatiõ
but feare not sayth sayncte John
in his ii Chapter for ye shal haue
tribulacion and this wicked spryte
the deuyll shal caste you in to pry
sone but be faithfull saith christe
vnto the deathe and I wyll gyue
you a crowne of euerlastinge life

whyche

whiche lyke shall endure for euer
be feruent therfore my Brethern
and repent saithe saint Johan in
the third of his reuelacion behol-
de sayth Christ I stond at the do
re and knocked if any man heare
my voyce and open the dooze. I
wyll come in vnto hym and wyll
suppe wyth hym and he wyth me
and seinge he hathe lyke a merey
full father promised vs this mer
cifull promyse, let vs therfore re-
pente and be feruente to open the
dore oure hartes I meane which
is locked vp in vnbeleue that he
may enter in and ther is no doui
then but that he wyll suppe wyth
vs and we withe
him vnto the which supper
I beseche the lord bryn-
ge vs al vnto
Amen
Finis.

YOu subiects of baal kal what you wil
kick spurn & wince as moch as you may
make, as manye Goddes as you can, it
shall not skyll
yt at length with out dought you shal
want your playe

A trewe prouerbe, & spoken mayd
it be.
By the falle suttle antichrist mo-
ther messe,

The nyer the Churche the further
from God.

(¶). William
Hunt.

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Imprynted

AT LONDON BY VVYLLY-
am Hyll, And Wyllyam
Hetes. Dwelling
in Paules
Church
yeard
At the signe of the
grene Hyll,
ANNO. M. D. XLIX
The. ii. day of Januery

Cum Gratia et Priuilegio ad
Imprimendum solum